

THE CHRISTIAN SUN



"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

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CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient rule of faith and practice.
4. Christian character, or vital piety, the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

Table of Contents.

Editorial Summary.....	513
A Little Girl's Noble Work.....	514
Playing with Fire.—Sunday School Lesson.....	515
Missionary Department.—Converting Infidels.....	516
A Parable.—The Price of a Drink.—Back to the Garden of Eden. From Pastor and Field.....	517
Dying Words.—Eating and Sleeping.—Be Courteous.—No Excess in Loving.....	519
Editorial Notes.—Opposition.....	520
Deception.—"Prepare to Meet thy God."—Spilona.—Govern by Love.—Elon College.....	521
The Children's Corner.....	522
Colportage and Mission Work.—Resolutions.—Cancelling the New Testament.—Unharmed Beauty.....	523
Beautiful Side of Life.—What is High License.....	525
A New Edition of Pilgrims' Progress.....	526
Marriage.—Death.....	528

EDITORIAL SUMMARY.

ALL OF THE police and detective force who for many weeks have been doing guard duty in the vicinity of Carnegie mills on 29th and 33rd street mills have been withdrawn, the work, to all appearance is progressing satisfactorily and the mill management do not now fear any trouble

§ §

PLYMOUTH AND ITS historic memories will never wear out. They have been written of again and again, and yet Mrs. Humphrey's beautifully illus-

trated article, "A Red Letter Day," in the September WIDE AWAKE, will be found as fresh and full of interest as if the Plymouth of the Pilgrims had not already given a red letter day to thousands of tourists and readers.

§ §

THE ITALIAN TRANSPORT steamer *Carigliano*, having on board the statue of Columbus, to be presented by the Italian citizens of New York to the city, pulled into her dock Tuesday morning. A crowd of people gathered to see Lieut. Manuel Garibaldi, who has acted as official escort to the statue across the ocean. He is the youngest son of the Italian patriot. The lieutenant did not show himself much to the disappointment of those assembled. The work of unloading the statue began Wednesday.

§ §

REV. SAM SMALL who has been in Indiana for several days expounding the doctrines of prohibition, was shot in the thigh last Monday night at Hazleton.

The prohibitionists have been holding meetings at Hazleton, and as Small was to speak in Vincennes on Sunday, he was invited to Hazleton to speak Monday night. At the evening session a crowd of toughs rushed in and broke up the meeting, and it was found impossible to continue the services. The meeting adjourned. Rev. Small went to his hotel and was about to retire when some one fired a revolver through the window, hitting the evangelist in the thigh, producing a serious wound. An attempt is being made to arrest the perpetrators.

§ §

EVERY "COME!" in the Bible is the call of the Spirit. For "all scripture is given by inspiration of God," and the "holy men of God spake as they were moved by the Holy Ghost." And every time that a still small voice in your heart says, "Come," it is the call of the Spirit. Every time the remembrance of the Saviour's sweetest spoken word floats across your mind,

it is the Holy Spirit's fulfillment of our Lord's promise that "He shall bring all things to your remembrance, whatsoever I have said unto you." Last time those words, "Come unto Me," came into your mind, whether in some wakeful hour, or suddenly unaccountably amid the stillness of the day, did you think that it was the very voice of the Spirit speaking in your heart? Or did you let other voices drown it, not knowing that the goodness of God was leading you by it?—*Frances R. Havergal.*

§ §

LONDON, SEPT. 6.—A despatch to the *Standard* from Hamburg says: "The epidemic shows no signs of abatement. On Monday last 869 fresh cases and 469 deaths occurred, the victims being mostly females. On the same day there were 530 burials. The deaths in the prisons and lunatic asylums have been numerous. The various banks have resolved to prolong the term of payment of bills now due till October. The loss of business through the epidemic here is estimated at 200,000,000 marks. Numerous prayer meetings are held in various districts to implore divine assistance. Relief committees have been formed in every ward of the city."

HAVRE, Sept. 6.—The number of deaths from cholera yesterday was nine and the same number on Sunday. There were twenty-seven reported on Sunday. Doctors and health officers think all traces of the disease will vanish in a week.

HAMBURG, Sept. 6.—The official report states that 674 new cases and 264 deaths from cholera have been reported since noon yesterday, and that since the outbreak of the disease there have been 6,798 cases and 2,930 deaths.

PARIS, Sept. 6.—There were fifteen deaths in Paris and vicinity yesterday from cholera.

"Here is how it goes these days. A church member bitterly complained of his pastor because he preached three quarters of an hour on a hot day. Indeed he said a good many

ugly things. Yet would you believe, that same man shortly afterwards stood and listened to a political speech two hours long, and threw up his hat higher and shouted more loudly the praises of the speaker than anybody else in the crowd. Did he have more heart in politics than in religion?"

Lead and Encourage the Boy, But do not Coerce.

Let your boy feel that you are always ready for him, always interested in his plans, however wild they may be. You can no longer command him. If that has been your only hold, then may God have mercy on you and on him. His judgment is beginning to grow, perhaps. Encourage it. Take him into your counsels. It will not hurt you to ask his advice about family matters. See how kindly he will take to being looked up to. Do you not like to have your friends put confidence in you? He is only another you. If his self respect be small, you are cherishing its growth.

How do you treat the tender plants in your garden? Do you keep sunshine away from them, and step on each tender little shoot as it lifts itself up to the unknown light of a great and strange world? And as the plants gain strength and courage to stand alone, do you nip off their leaves savagely, and water them with a flood that they have hard work to stand against? Do you leave them to droop for a bit of encouragement, to grow awry for want of a little support to guide them till strong enough to stand alone? Or do you furnish props on every side, and leave the fullgrown stem a derision to beholders?

Never let your boy feel that the household is complete without him. He may prefer anything and everything to his home, but when his "reason grows," he can not help coming back to it, if you are faithful to your trust. Never indulge in despair, however hopeless the case may seem, but keep a beautiful trust in him that will shine in your welcome. He may not be worthy, but he will grow to it.—*H. L. Hastings, in The Christian.*

A Little Girl's Noble Work.

BY. REV. J. MAPLE, D. D.

And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress: Would God my Lord were with the prophet that is in Samaria: for he would recover him of his leprosy. 2 Kings 5: 2-3.

The Bible contains the history of divine providence, and reveals God's method of working out his benevolent ends. We have a beautiful illustration of this in the history of Joseph. It shows how God defeats the wickedness of men, makes their plans work out his wise and benevolent purposes; and protects and blesses his children. He uses means to accomplish his designs. Sometimes the means to human wisdom seem inadequate. Paul says, "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." The enemies of the infant church of Christ sought to destroy it by the fires of persecution. This drove the disciples of Christ out of Jerusalem, and scattered them in different parts of the country. Wherever they went they told the wonderful story of the cross. Many were converted, and churches were gathered. Thus God made the plans of the wicked to destroy his church the means of building it up.

The history of our text teaches us several beautiful lessons that are full of inspiration. From it we learn what sometimes seems a misfortune to the child of God proves in the end to be a great blessing. It looked as though the captive and the carrying of this little maid into slavery was the worst misfortune that could have befallen her; but it opened the door to great usefulness, and made her a blessing to the mightiest empire then in the world. She was the means of Naaman's cure of leprosy, of his conversion to God, and of introducing a knowledge of the true religion into Benhadad's court.

From this we learn that whatever a person's condition in life may be he can be useful. This little maid was a slave in Naaman's wife's kitchen, but she did a grand work for God and humanity. A child gave a penny to a missionary society, and a little tract was bought with it. This was put in a box of goods sent to a missionary in India. The missionary gave it to a Burmah chief. It enlightened his dark mind, and led him to a saving knowledge of Christ. He told his people about his new found Saviour, and many of them were led to Christ. They now have a church of fifteen hundred members. What glorious results from one little act! It is the little things that develop and build up the Christian character.

Living to Christ in small things and living for Christ every day is the secret of large fruitfulness. A peach tree or an orange does not leap into a bounty of fruit by one spasmodic effort; an orchard does not ripen under a single day's sunshine. Every raindrop, every sunbeam, every inch of subsoil does its part. A fruitful Christian is a growth. To finish up a Godly character by a mere religion of Sundays and sermons and sacraments and revivals and special seasons is impossible. A man may be converted in an instant, but he must grow by the year. The tough fiber of the slender branch that can hold up a half bushel of oranges is very different from a little willow switch; it is the steady, compacting process that makes that little limb like a steel wire. Such is a healthy and holy believer's life. Every honest prayer that is breathed, every cross that is carried, every trial that is well endured, every good work for our fellow-men lovingly done, every little act that is conscientiously performed for Christ's glory helps to make Christian character beautiful, and to load its broad boughs with "apples of gold" for God's "baskets of silver."

We also learn from the story of our text that to be useful the child must be properly instructed in divine truth. This little maid had been taught the truth about God, and the holy prophets. This is revealed in her conversation with her mistress. Had she not thus been instructed in divine things she could not have led her master to the prophet and been the means of his salvation.

Children should be taught the facts and truths of the gospel as soon as they can understand them, and they are capable of comprehending them earlier than many parents are wont to think. This is important, for a very little thing may change the whole current of a child's life. High up in the Rocky Mountains are two little springs near together, and a very little thing would turn them both into the same channel. One stream flows down the eastern side of the mountain across the continent, and empties into the Gulf of Mexico. The other goes dashing over the rocks down the western slopes and across a vast country empties into the Pacific Ocean. The streams are near together in their origin, but from the terminus of one to the other is five thousand miles. The terminus of two lives commencing in the innocence of childhood, but one diverted into the way of sin, and the other led into the way of righteousness, are as wide apart as heaven and hell.

Children should be taught at home, and also taken to the Sabbath school by their parents. Alexander the

Great raised a powerful army, and led it to victory on many fields of blood. Children were born in his camp, reared and educated amid scenes of war. They breathed the atmosphere of military life from infancy, and this made them true soldiers. Thus children should be reared and educated in the camp of the great Captain of our salvation, and this will make them "good soldiers of Christ."

A proper presentation of the truth about God and Christ will awaken an abiding interest in the mind of the child in others. Their minds are quick to perceive the truth, and their hearts were tender and early moved. It was the early instructions in religious things that led the little maid to feel so much interest in the well-being of her master. Her Christian education made her quite, sober, and orderly in her conduct. This won the confidence of Naaman and his wife, gave them faith in her word. God used her as a missionary, and she did a grand work for him.

A few years ago, a young lady went out to India as a missionary. Sometime after she got there, she felt strange pains in her finger-joints, which, from what she knew of the disease, she thought might be caused by leprosy. It came, probably, from her handling the piece or copper coin of that country. She did not tell anybody of her fears, but soon came to this country. While here she consulted two good doctors, who confirmed her fears. When she heard their decision she at once made up her mind that she would go back to India as soon as she possibly could. She told her family that the parting would be less hard if she did not kiss or shake hands with them. Now she is living among the lepers, teaching them the way of life. Soon afterwards she wrote a letter to her parents, saying that she could never see them again except in heaven. She did not think her life wasted, but cheerfully gave up friends, home, and every comfort for the sake of the work her Master had given her.

No one knows how much good he can do, nor can he see what the results of his actions will be. This little maid thought only of her master's dreadful disease, and her anxiety was for his cure. She looked not beyond this, but it resulted in his salvation. Little things sometimes bring great results. Take a few illustrative facts:

The art of etching upon glass was discovered by a Nuremberg glass-cutter. By accident, a few drops of aqua fortis fell upon his spectacles. He noticed that the glass became corroded and softened where the acid had touched it. That was hint enough. He drew figures upon glass

with varnish, applied the corroding fluid, then cut away the glass around the drawing. When the varnish was removed; the figures appeared raised upon a dark ground. Mezzotinto owed its invention to the simple accident of the gunbarrel of a sentry becoming rusted with dew.

The swaying to and fro of a chandelier in a cathedral suggested to Galileo the application of the pendulum. The art of lithographing was perfected through suggestions made by accident. A poor musician was curious to know whether music could not be etched upon stone as well as upon copper. After he had prepared his slab, his mother asked him to make a memorandum of such clothes as she proposed to send away to be washed. Not having pen, ink and paper convenient, he wrote the list on the stone with the etching preparation, intending to make a copy of it at leisure.

A few days later, when about to clean the stone, he wondered what effect aqua fortis would have upon it. He applied the acid, and in a few minutes saw the writing standing out in relief. The next step necessary was simply to ink the stone and take off an impression. The composition of which printing rollers are made was discovered by a Salopian printer. Not being able to find the pelt-ball, he inked the type with a piece of soft glue, which had fallen out of a glue-pot. It was such an excellent substitute that, after mixing molasses with the glue, to give the mass proper consistency, the old pelt-ball was entirely discarded.

Acts of kindness are catching. They touch the hearts of others, awaken their sympathies, and make them tender and humane. A news boy took the Sixth Avenue elevated railroad cars at Park Place, New York, at noon last Thanksgiving day, and, sliding into one of the cross seats, fell asleep.

At Grand street two young women got on and took seats opposite to the young lad.

His feet were bare and his hat had fallen off. Presently the young girl leaned over and placed her muff under the little fellow's dirty cheek. An old gentleman in the next seat smiled at the act, and, without saying anything, held out a quarter with a nod toward the boy. The girl hesitated a moment, and then reached for it.

The next man just as silently offered a dime; a woman across the aisle held out some pennies, and, before she knew it, the girl, with flaming cheeks, had taken money from every passenger in that end of the car. She quietly slid the amount into the sleeping lad's pocket removed her muff gently from under his head without rousing him, and got off at

Twenty-third street, including all the passengers in a pretty little inclination of the head that seemed full of thanks and a common secret

This is a rebuke to the sneer we sometimes hear that good things should have been made catching. They surely are as this incident serves to show.

Playing With Fire.

BY THEODORE L. CUYLER, D.D.

A great deal of mischief may be wrought without any malicious intent.

Thomas Hood has well said that "Evil is wrought by want of thought, as well as by want of heart." In the old Mosaic law was a statute which reads after this fashion: "If a fire break out and catch in thorns, so that the stacks of corn or the standing corn be consumed therewith, he that kindled the fire shall surely make restitution." Palestine was a hot and dry country through half of the year, and there was a peculiar danger from accidental conflagration. If any farmer burned over his stubble-field, he was required to watch the direction of the wind, and to take every precaution lest the flames should kindle upon the property of his neighbor. Should he neglect these precautions, and the flames go careering through his neighbor's barley field or corn-stacks, he was obliged to pay for the damages caused by his own carelessness.

1. The sound principle that underlies this Heaven-ordered law is that men are held accountable, not only for the injuries which they willfully perpetrate upon others, but also for the injuries which flow from their wanton carelessness or their recklessness indifference to consequences. The person who set his neighbor's barley-stacks on fire was obliged to make restitution even if he did not intend to do any mischief. There has been no repeal of the principle involved in this ancient enactment; it holds good in our days, and we often discover that some very respectable people become very dangerous incendiaries. For example, there are some very reputable ministers and theological teachers who venture into the field of Biblical criticism with a very rash and self-confident spirit. Old opinions that have become quite rooted in the faith of God's people are ruthlessly torn up, and flung aside as the mere weeds of "tradition." Certain utterances of our Lord and Savior are regarded as questionable or possibly inaccurate. Accidental mistakes in transcription are so magnified as to throw serious doubts over the inerrancy of God's Word. Sacred history is dissolved into myth, and the

authorship of many of the inspired books of Holy Scripture becomes a perplexing muddle. Now we do not uncharitably affirm that these cocksure critics have a bad purpose, but some of them write in a bad spirit of overweening self-confidence, and they are exerting a very bad influence by unsettling the faith of thousands in regard to God's Book. Some of these good men are *playing with fire*. When the public mind is in such an inflammable condition, every Christian teacher, whether pastor, professor, author or Sunday-school instructor, should be sedulously careful how he carries his tinder-box and steel into the domain of divinely revealed truth. "He that kindleth the fire" of mischievous skepticism is responsible for the consequences.

2. This business of reckless playing with fire is often practiced in social life. For instance, here is a hospitable master or mistress of a house who furnishes an elegant entertainment, and invites a large company of guests. Among the abundant viands that are provided, the lady of the house places some very choice brands of wine, and on her sideboard sets out a huge bowl of inviting punch. Perhaps among the many guests is a young husband who has promised the wife of his love that he will never touch liquor again, and never turn their sweet home into a hell. He sees the tempter in that punch-bowl and is pressed by some friends "just to take a glass." The fire catches in the dry thorns in an instant. He drinks—not once only but often, and before the entertainment breaks up, his shame-stricken wife is compelled to hide his disgrace and her own agony by hurrying him away to the privacy of a home made unutterably wretched. Now who "kindled that fire?" Certainly the mistress of that hospitable house, who put that bottle to her neighbor's lips.

According to the Mosaic law, the careless incendiary who burned up a cornfield was required to pay the damages of the conflagration. But what "restitution" can be made for a ruined character, a desolate home, or a broken heart? In these days there is a widespread and wholesome agitation for the legal suppression of the accursed saloons. Yet all the drunkenness does not come from the public saloon; nor is the drinking habit commonly formed there. It is in the social circle, in the club, or at the tables where intoxicants are set out with no malicious intent, that the first fatal appetite is kindled. Even the saloon keepers who deal out death by the dram may not have a malicious intent to murder their customers; yet they do destroy them, altho

their only motive may be to line their own purses with the profits of their iniquitous traffic. At the bar of God the venders of strong drink will be held responsible. And not only they, but all who sustain the wicked traffic by failing to oppose it. Nay, more; the reputable people who give their countenance to the drinking usages, and offer the ensnaring glass in their own homes, cannot escape their share of a partnership in this conflagration of human lives and lost souls.

3. The artillery of this divine law against playing with fire has a very wide range. It is pointed against that social nuisance, the slanderer. "Behold how great a matter his little fire kindleth!" The utterance of of an ugly insinuation or a disparaging defamation, or the whispering an evil rumor may be truly likened to a playing with fire. A single spark may set a household circle or a whole neighborhood into a blaze. No matter that the original spark may have been lighted with no malicious intent. The ugly scorch upon the good name of the Christian minister or the delicately fair fame of the young maiden, or the integrity of the man of business, may not have been prompted by willful malignity. But the scorch is there nevertheless, and somebody kindled the first spark. A careless work, spoken sometimes in jest, may work vast mischief. A foolish wag, fond of practical jokes, once said to a friend: "Have you heard that A & Company have stopped payment?" He only meant by his silly joke that their banking house had closed up for the night. The friend took it in earnest, mentioned it to others, and in a day or two there was a "run" upon A & Company's bank. The fool who played with fire came very near burning down a great business fabric. The Apostle James directs nearly a whole chapter against the "unruly evil" of incendiary tongues; he declares that some of them "are set on fire of hell?"

There is no room in a brief article like this to specify but a small fraction of the mischief wrought by playing with fire. The divine law against moral incendiarism applies to every utterance of untruth however small, and every insinuation of error. He who utters a wanton suggestion to corrupt the innocence of chastity, may set fire to passion that cannot be quenched. The loan of a pernicious book, the insinuation of an infidel thought, the repetition of an unclean story, the irreverent use of God's Word, is often fraught with undreamed-of mischief. Beware how you play with the fire of wicked suggestions that may kindle a flame of sin in a fellow-creature's heart! For it will not be in your power to "make restitution," and in the day of final reckoning you will be called to answer the question, "Who kindled that fire?"—*Independent*

Lesson XI.—Philip and the Ethiopian.

ACTS 8: 26-40.

GOLDEN TEXT:—He that believeth on the Son, hath everlasting life. John 3: 37.

TOPICAL ANALYSIS.

- I. The Scripture Student. (vs. 26-28).
- II. The Gospel Preacher. (vs. 29-35).
- III. The Eunuch's Confession and Baptism. (vs. 36-40).

INTRODUCTORY.

Philip was a home missionary. He had been to Samaria and had done great things there in the name of the Lord, and now we find him going in to other parts of Palestine with the purpose of preaching Christ to those who had not heard. Philip was quite an active man, and a fearless preacher. He had followed Christ through his three years' ministry on earth, and had received from him lasting inspiration. Philip's native city was Bethsaida. He and Peter and Andrew were citizens of the same place. Once when Jesus was talking to his disciples about the kingdom of heaven and about his father, Philip requested him to show them the father. Christ told him that he who had seen Christ had seen the father also, at another time, directly after he had been called by Jesus to the apostleship, he went and found Nathaniel, and ask him to come to Christ. Nathaniel in reply asked Philip if any good could come out of Nazareth and Philip told him to come and see. Nathaniel went with him and found Jesus. You see Philip went to work just as soon as he found the Savior for himself, and tried to point others to him. He found something that did him good and he wanted others to share it with him.

THE LESSON PROPER.

I The Scripture Student.

26. And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

The angel was, no doubt, a real person, appearing unto Philip like the angel Gabriel did to Zachariah and to Mary, and like those at the tomb where Christ had lain. This angel brought the command to Philip from heaven. God saw how much good Philip could do by this journey, and he threw the opportunity in his way. God is always putting opportunities in our way.

26. And he arose and went: and, behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasures, and had come to Jerusalem for to worship.

Philip obeyed the command. He was willing to do anything for the Master. And arriving at the place designed, he saw this great man. He was a man of influence, a man who would be a power in the Christian warfare, if he only would be gained to the cause.

28. Was returning, and sitting in his chariot read Esaias the prophet.

Like all men of great mind and usefulness, this one was entertaining himself while riding home, by gaining knowledge of the Bible. He would not pass the time away in idle dreaming, but was seeking something of practical benefit to himself.

II The Gospel Preacher.

29. Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

The Spirit was leading Philip on to the accomplishment of a great work. He saw this chariot, and wondered if this was a man whom he was to approach on the subject of Christ, and while thinking over the matter, the Spirit told him what to do.

30. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

Philip was delighted when he found the man thus engaged. Here was a man seeking truth. He wanted more light on what he was trying to understand. And listening to him was one able to give that light. No doubt he was quite surprised when Philip spoke to him, but delighted when he found out that Philip could explain away the mystery.

31. And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

Philip was interested in what the man was reading, and this made the man interested in Philip. He who would gain friends must show himself friendly. This Philip did, and the Ethiopian gladly accepted his company in the chariot.

32. The place of the Scripture which he read was this, he was lead as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth.

This Scripture is found in the 53rd chapter of Isaiah, and is prophetic of Christ's crucifixion. Christ did not say anything when before Pilate. He did not try to defend himself but let his persecutors work their will.

33. In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

No one can appreciate the humiliation of Christ, because no one has every been so high and descended so low. The creature crucified the creator! What a picture!

34. And the eunuch answered Philip and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

Prophetic language is hard to understand. The Jews did not understand it. Wise men to-day cannot understand it. And only in its fulfillment can it be thoroughly understood.

35. Then Philip opened his mouth and began at the same scripture, and preached unto him Jesus.

Probably Philip could not have

found a better text upon which to base his sermon. The eunuch was already interested in it, and as Philip unfolded the mysteries connected with it, the man's joy gradually became greater and greater.

36. And as they went on their way, they came to a certain water: and the eunuch said, See, here is water, what doth hinder me to be baptized?

The man was fully convinced of the reality of the Savior. He had sought the truth and had found it; and was now ready to embrace the principles to which the knowledge he had acquired lead.

37. And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

Philip's preaching was effective. It had accomplished the work God intended it to accomplish. The eunuch confessed Christ with his lips, and believed on him with his heart, and this was all he could do.

38. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch: and he baptized him.

The baptism was evidently performed by immersion. There is no scriptural passage which so clearly demonstrates baptism by immersion as this one. If it was done by sprinkling or pouring, there would have been no need of going into the water.

39. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way, rejoicing.

We cannot tell in what way the Spirit caught away Philip. It might have been a mist arising and taking him from the eunuch's sight; or he might have been removed bodily. The eunuch was filled with joy at what he had heard and felt.

40. But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cesarea.

Philip did not stay very long at a place, but like an evangelist, held protracted services wherever he went.

HERBERT SCHOLZ.

MISSIONARY DEPARTMENT.

Five Thousand Dollars for Foreign Missions in 1892.

And the most of it is yet to raise. This amount is needed for the work and the workers now on the ground and for those going. Besides this we need three thousand dollars for a mission house or parsonage for our missionaries in Tokio. This would save the rents we are constantly paying, would give our mission a greater permanency in the city, and assure our missionaries a comfortable home. Having to rent they are under the necessity of taking such houses as they can get—houses sometimes uncomfortable and in undesirable localities.

The Lord is opening the way before us. Besides our work in the city of Tokio and its suburbs, we are now holding services more or less regular in about twenty-five villages in the northern part of the Empire. And with one exception we are the only Protestants that are doing any Christian work in these villages. On this entire ground we have no missionary now located;—one is greatly needed there—four native preachers are doing the work, all they can do, with an occasional visit by one of the missionaries from Tokio. For Japan alone saying nothing of China and other heathen countries, a greater number of workers are needed; and for this more money is needed.

The pressure is upon us.

The claims of the heathen world are immense. But the heathen world is no longer a great ways off. By the printing press, the steam ship, the railroad and the telegraph distance is almost annihilated, and the heathen world is brought nigh, set down almost at our very door. They are our neighbors, but they have fallen among thieves. They are torn and bleeding by the wounds that sin has made. They need the Good Samaritan. They are bound by the chains of ignorance, superstition and false religions, and nothing but the Gospel can break those chains; we should take it to them. They are perishing with hunger and thirst; we should hasten to carry to them the bread and water of life.

As Christians we must pray more, give more, work more, sacrifice more, and become more enterprising than we have yet dreamed that we could.

God is giving us opportunities; we must not lose them. We must believe, dare, and do.

We must empty ourselves into God's hands with what we possess, for Christ's sake—for the saving of this world for Christ.

Our consecration of property for the salvation of the world should be greater than ever before.

We must get into the line of proportionate giving.

We must give God his tithes.

We should double and quadruple our individual offerings for the world's redemption.

To your Bibles and your closets, O my brethren! There, with entire consecration, review God's mercies and your obligations—then make your offerings for Foreign Missions.

J. G. BISHOP.

Mission Secretary, A. C. C.

Dayton, Ohio

Piety and true morality are but the same spirit differently manifested. Piety is religion with its face toward God; morality is religion with its face toward the world. — Edwards.

Converting Infidels.

It is doubtful whether personal argument makes many converts in politics; it more often hardens convictions on both sides. It usually angers the contestants, and confirms them in their party belief. There are few, comparatively, who can talk with so just a sense of the value of the opposing reasons, in so cool a temper, and with so thorough an understanding of the men they seek to change as to secure favorable results. When passion is aroused in attack or defense logic commonly fails.

Disputes on religious subjects are apt to end in the same way. Not many infidels or atheists are won by logical conflicts. Wherever you find them you find them ready for such conflicts; they rather court them. They are proud of their skill in conducting them; they are quick to lead off and strike out at the slightest opportunity. The moment religion is mentioned they become like "fretful porcupines," anxious to begin the attack; and too often those who engage them in a logical passage-at-arms come off second best. On this one subject they are keen and well furnished, and know how to find the weak places in an opponent's argument.

Infidels have in many cases been forced into this aggressive state by the attitude of Christian believers. The common idea of an infidel is that he is a kind of monster, either to be severely avoided, or directly attacked with whips of scorpions or bludgeons. How rare it is for a conversation to proceed in the presence of such a man without some allusion to his class, as tho he belonged to a species of venomous reptiles. This kind of treatment is not designed to reclaim these religious outcasts; it is designed rather to embitter their opposition not only to all forms of religion but to all professors of religion. It prevents all personal approach: and personal approach is of the greatest importance in reaching the unbelieving or disbelieving heart. It is by the spirit and life that the devoted Christian can most surely influence his infidel neighbor.

A minister happened, in his summer vacation, to come into contact with an infidel family. He did not shun them, or show any consciousness of fear of leprosy infection. He was his natural self, associating with them freely in the various diversions of a summer boarding house, never intruding his opinions on religious subjects, or directly or indirectly attacking theirs. After an association of two weeks, he found he had won their personal confidence, and when he held a service in a neighboring church on Sunday, as many of them

as could go attended and listened to his sermon. He had every reason to believe that he had made a deep impression upon them, and yet he never had a word of argument with them. They first learned to know and respect him by personal contact, and out of his simple, unostentatious religious life came an influence more potent than a whole volume of argument. Here was a minister, they said, who believed what he said and said only what he believed, who was broadminded and large-hearted, a lining epistle. They complained that others misunderstood and misrepresented them; but they felt that they could freely trust him. What the end will be we cannot tell; but certainly a very favorable beginning has been made, and God's grace can accomplish wonders when it operates through obedient and intelligent instruments.

Disbelievers should be approached sympathetically, not dogmatically or polemically. The persuasion of a genial spirit, manifested in a true, devoted Christian life, is more powerful than two-edged swords of logic tho wielded by the most skillful hands. The old fable of the sun and the wind has admirable point in this case. The harder the wind blew the closer the traveler drew his cloak about him, but when the sun beamed upon him in genial, generous warmth, he quickly flung his cloak aside.—*Independent*,

A Parable.

One night a man took a little taper out of a drawer and lighted it, and began to ascend a long, winding stair.

"Where are you going?" said the taper.

"Away high up," said the man; "higher than the top of the house where we sleep."

"And what are you going to do there?" said the taper.

"I am going to show the ships out at sea where the harbor is," said the man. "For we stand here at the entrance so the harbor, and some ship far out on the stormy sea may be looking for our light even now."

"Alas! no ship could ever see my light," said the little taper, "It is so very small."

"If your light is small" said the man, "keep it burning bright and leave the rest to me."

Well, when the man got up to the top of the lighthouse—for this was a lighthouse they were in—he took the little taper, and with it lighted the great lamps that stood ready there with their polished reflectors behind them.

O boys and girls, who think your little light of so small account, can you not see what God may do with it? SHINE and leave the rest to Him.

The Price of a Drink.

"Five cents a glass!" Does any one think That is really the price of a drink! "Five cents a glass," I heard you say, "Why, that isn't very much to pay, Ah, no, indeed, 'tis a very small sum You are passing over 'twixt finger and thumb;

And if that were all that you gave away, It wouldn't be very much to pay.

The price of a drink! Let him decide Who has lost his courage and his pride; And lies a groveling heap of clay Not far from a beast to-day.

The price of a drink! Let that one tell Who sleeps tonight in a murderer's cell And feels within him the fires of hell. Honor and virtue, love and truth, All the glory and pride of youth, Hopes of manhood, the wreath of fame, High endeavor and noble aim. These are the treasures thrown away. At the price of a drink, from day to day.

"Five cents a glass!" How Satan laughed, As over the bar the young man quaffed The beaded liquor, for the demon knew The terrible work that drink would do? And before morn'g the victim lay With his life-blood ebbing away; And that was the price he paid, alas! For the pleasure of taking a social glass.

The price of a drink! If you want to know What some are willing to pay for it, go Through that wretched tenement over there. With dingy windows and broken air, Where foul disease, like a vampire crawls With outstretched wings o'er the mouldy walls. There poverty dwells with her hungry brood, Wild-eyed as demons for lack of food; There shame, in a corner, crouches low, There violence deals its cruel blow; The innocent ones are thus accursed To pay the price of another's thirst

"Five cents a glass!" Oh, if that were all, The sacrifice would, indeed, be small! But money's worth is the least amount We pay; and whosoever will keep account Will learn the terrible waste and blight That follows the ruinous appetite, "Five cents a glass!" Does any one think That is really the price of a drink?

—*Harper's Bazaar.*

Back to the Garden of Eden.

"Your American women rule the men," said a foreigner to me in Europe last summer contemptuously, and I told him that the American man was more, he was proud of it, writes Edward W. Bok in the September Ladies Home Journal. Let the American woman continue to rule men as they have done in the past, and this country need have no fear of its future. Womanly wisdom is strong, and womanly instincts always point to the best interests of a man. Where he will unconsciously ruin himself, woman will save him. She led him out of the garden of Eden and she will lead him back again. She is better in her nature to-day; she is stronger in her character; she is purer in her love and warmer in affection than she ever was, and if ever there was a time in the history of the world when women could act as man's best helpmate, as his safest adviser, as his loyal friend, it is to-day, and I pity that man who lacks faith in or is unwilling to put his trust in her wisdom and goodness. She will be to him what his strongest or most intimate man friend can nev-

er be. She is the surest and safest refuge for a man in times of trouble. Her heart is the most sympathetic spot against which to press, her arms form the downiest pillow for a tired head, while from her breast wells forth that love and affection for him of which woman's nature is alone capable, and to which man is an utter stranger. A man will be a hero for the woman he esteems, but a woman will be a martyr for the man she loves.

FROM PASTORS AND FIELD.

BRO. CLEMENTS:—We have had a glorious revival at Pleasant Hill, J., there was a good attendance every day, and quite a number concerned in the meeting; fourteen joined and were baptized. The church is greatly revived. I think there was good seed sown in good soil. I think the church will send up all her assessments to conference.

Yours fraternally,

L. W. MANGUM.

Benson, N. C., Aug. 30, 1892.

§ §

TO THE EDITORS OF THE CHRISTIAN SUN:—I think of you in my absence from Raleigh, and I pray God's blessing upon you in your noble work of publishing the SUN. I have been with the Rev. B. A. York, pastor in the Methodist church here, to three of his protracted meetings; he had good meetings at all of them, quite a number of conversions and most of them joined the church. Bro. York is a good preacher and very popular with his people and is doing a good work among them. I think of the church in Raleigh daily and pray for her success, and her pastor, her Sunday school and all her members.

A. MORING.

Forest City, N. C., Aug. 27, 1892.

§ §

Our people were much pleased to have with them at Bethlehem, our much beloved Bro. R. H. Holland, a part of the time, during the meeting. Bro. Holland is active and strong in the Master's work, the Lord bless him.

The congregation at Old Cypress last Sunday was large and attentive. The singing was good and the preacher enjoyed it, there were many who felt good enough to say glory to God, but they quenched the spirit. When God comes to our hearts by his Holy Spirit, I think we ought to tell friends of it. It will do them good and make us feel better.

Rev. J. T. Kitchen is not only a fine looking man, but also a fine preacher of the gospel of the Lord Jesus, and is doing much good in the Master's cause. He is a fine revivalist, God bless him! Bro. Kitchen

and myself were schoolmates, we roomed together, we ate together and slept together, and I feel that the good Lord has in his mercy blessed us both and I trust we will meet and live together in the better home where many of our loved ones are.

H. H. BUTLER.

§ §

BRO. CLEMENTS:—We held our protracted meeting at Apples the 3d week in Aug. Bro. W. J. Laine was with us after Sunday. The meeting continued until Friday when it became necessary for Bro. Laine and myself to leave. There were several penitents at the altar, the church remained and labored with them, the result was 10 conversions in about one hour.

I sometimes think too many preachers at a revival meeting is a serious disadvantage. With half a dozen preachers present, the church concludes there is nothing for them to do.

The result of the meeting at Apples was 15 professions and 7 additions to the church.

The next week we were at Hines' Chapel. The meeting there continued until Friday, with about 8 professions and 10 additions to the church. Bros. Laine and Hines were with me. This is Bro. Hines old home and he was untiring in his efforts to do good. Bro. Laine endeared himself to this people as well as the church at Apple's by his earnestness and deep piety.

Yours truly,

A. F. ISELEY.

§ §

DEAR BRO CLEMENTS:—Perhaps you would like to have a line from my pen. About the first of August I left the people of Berkley, Va., by their kindly consenting to my taking a month's vacation before I should return to college. The most pleasant six months of my life was spent at Berkley among the good people of that prosperous city. Many that became strong and I trust lasting friends were not members of our denomination and our own people just treated me as well as heart or mind could desire. This being my first charge independent of school work, it is quite encouraging to have the hearty co-operation and support of the people of this place. The audience grew larger from the time I went into their midst until our connection was mutually severed.

During the time I was at this place there were sixteen accessions to the church among whom were some that will be of great value to the brotherhood at not only this place but to the entire denomination. The Rev. Roger Charnock, A. B., who united himself with this church and also his wife; Bro. S. A. Eley and family; and others will be of incalculable value to the church. Bro. Charnock assisted

me considerably while I was there and by so doing has endeared himself to me as a brother. When I desired to be away Bro. Charnock took the work in hand and pushed it on until I returned and now he fills the place of pastor and no doubt will be elected as such at the next annual conference. He is no doubt fully competent to do a grand work among this people. His being a full graduate in the A. B. course and having taken a three years theological course and having had several years experience in just such work it seems that in the goodness of God the right man was sent to the right place. May the Lord bless the united work of Bro. Charnock and the people of Berkley Christian church in promoting his cause at that place.

OAK LEVEL.

When I left Virginia I joined Rev J. D. Wicker, my father, at Oak Level church to assist him in revival meeting work. It was inspiring to one to hear him tell of the revival he had held during the preceeding week at New Hope. At this place there were 10 conversions and 8 accessions to the church. A glorious meeting to those who attended.

During the week at Oak Level 34 souls were converted and a number of accession to the church. This was one of the best meetings that I ever experienced. It seemed that everybody was made to rejoice. It made our hearts glad to be with such a people. The strong ties of friendship formed during this week between myself and this people shall never be broken. I shall be only too glad to meet and greet them again at the first opportunity.

I pray God's richest blessings upon the young converts and the entire congregation at Oak Level church.

From Oak Level I went to Martha's Chapel after spending a night at home and preaching 3rd Sunday at Zion church. At Martha's I joined my father in another revival which resulted in the conversion of 15 precious souls. Here we had an abundant outpouring of God's spirit.

People of the various churches came in and gave good assistance which was highly appreciated. Our dear Bro. J. W. Hatch was here and preached a number of times. It did us good to meet him again. The church was much revived. Here many lasting friends were made and I hope soon to meet them again in another such glorious season.

My father returned home from Martha's to attend to some business and I went on to O'Kelley's Chapel to preach on Saturday and to hold the quarterly conference and also to preach Sunday. Monday my father joined in the work and at this place there was one of the of the most suc-

cessful meetings for years. There were 18 conversions. Revs P. T. Way and A. P. Barbee were to help in the work, whose services were highly appreciated. I shall often think of the many friends around O'Kelley's Chapel who have been endeared to me by the spiritual work and united efforts in the revival work here. May God's beautiful blessings be with them evermore. From this place when our work was done we turned our faces homeward. On our return we stopped at New Elam Friday morning expecting to hear our dear Bro. Klapp preach but in his necessary absence we were called on to conduct the services, so we had to accept. The result was one conversion and two other inquirers left at the altar. A minister need not run from duty during revival meeting season if he does he like Jonah will be caught and pressed into service. My father is now gone to Hank's Chapel, to begin a series of meetings there while I am remaining at home to return to college next Wednesday. I am praying for a gracious revival at Hank's Chapel. Wish I could be there. This is the pleasant way in which I have spent my vacation and although having preached almost every day for three weeks yet I feel that it would only be a pleasure for me to continue. May there be a bountiful harvest all over the field this year.

Love to all the brethren in the ministry.

W. C. WICKER.

Aug 29.

§ §

Holland Items.

We had very interesting services at the Christian church here yesterday. According to previous announcement, Bro. Demorest gave us a discourse on the "Principles of the Christian Church." He succeeded well for a young man, and especially for one who had so recently cast his lot with us. Six members were received to fellowship—making nineteen since our protracted meeting; and this writer baptized eleven by immersion at Holland's Mill, near the place. We have also started a prayer meeting here, held every Sunday night which promises much good. Our attendance numbers about one hundred at every service, and the brethren are exercising their gifts and taking hold of the work with commendable zeal. We now have our house well lighted with chandelier and lamps, which adds much to the convenience and comfort of the worship.

A very sudden death took place in this county, near Somerton Friend's church yesterday. Bro. James Copeland was supposed to be in his usual health when his son John

left the house for a walk in the field, on his return after a short interval, to his utter astonishment, he found him a corpse. He had been reading his Bible as usual on the Sabbath, and left his spectacles in its open pages. It is thought he felt bad, and went up stairs to rest. But on reaching the upper floor, and endeavoring to get to the bed, he fell, and died. Bro. Staley performed the funeral services, and preached a most able, appropriate, and comforting sermon. The cause of his death was perhaps heart trouble, apoplexy, or some disease which produces sudden death. He was 76 years of age and had been a member of Holy Neck Christian church forty-four years. A large number of friends attended the funeral, to pay the last tribute of love and respect.

The beloved wife of Rev. Jas. E. Jones, a Baptist minister of South Quay, Va., died on Saturday and was buried on yesterday. She had been suffering for several months with that dreadful disease, consumption. She was a high toned Christian lady, and much sympathy was felt and many tears were mingled with those of the deeply affected husband and children.

R. H. HOLLAND.

Aug. 27th, 1892.

§ §

DEAR BRO. CLEMENTS: I left New Elam meeting last Friday, and came by Youngsville and gave my wife and children a short visit. I have not been able to spend over 2 days with my family in something over 5 weeks. This morning I leave the Mt. Auburn community for my home for a few days and then off for Va. again. Saturday the church at Mt. Auburn met in its 3d quarterly meeting. After the sermon, the business was transacted with decency and in order. And then we went to the place appointed for baptism, near brother T. J. Haskins, and administered the ordinance to 2 candidates. Sunday the congregation was large. We had all day services, 2 sermons, and during the 2 days we received 7 members into the church. And at the close of these services we tendered our resignation to take effect from the 4th Sunday in October next. I hope the good Lord may direct this dear church in securing a suitable pastor for the coming year. This makes the second time I have served this church as pastor, and will take this occasion to say to any one who may contemplate taking this church as pastor. That they have always been faithful to pay their pastor's salary, and to be very kind to him. Whoever becomes the pastor of this church will find some excellent Christians here. I leave them with many kind recollections.

P. T. KLAPP.

Middleburg, N. C., Aug. 29, 1892.

News From the Field.

BETHANY.

Our protracted meeting began, at this place on the 4th Sunday in July and continued through the week up to Friday afternoon. Rev. J. O. Atkinson was with me and did most of the preaching, and did it with much power. One professed faith in Christ two united with the church.

JOHNSON'S GROVE.

Our series of meetings began with this church the first Sunday in Aug. and continued till Friday. I was ably assisted by Revs. M. W. Butler and C. J. Jones, D. D. Both of these dear brethren did faithful and efficient work. Between ten and fifteen professed faith in Christ and 4 joined the church. The church was much revived. May God be praised for all our success.

J. W. BARRETT.

Prayer in the Name of Christ.

This story fell under my eye the other day. "I was thinking," said the carter to the merchant who had spoken so kindly to him, "that if I was only able I would buy that cargo," pointing to a vessel just ready to discharge her freight. "What would you do with it?" "Sell it for enough advance to clear off the mortgage on my little house. But they won't listen to my bid." "Tell them you bid in my name, and here is a check to bind the bargain." At first, as the story goes, as the carter bid, nobody took any notice of him. But by-and-by, shouting so that all could hear, he cried, "I bid in the name of —," and he mentioned the name of the great merchant. Now his bid was heeded. Now the cargo was his.

In this way the story shows us, it seems to me, our great privilege of praying in the name of Christ. Very poor and mean are we, and there is very small reason why our prayers, simply in themselves, should command divine attention. But what an argument we have "in his name!" And how he makes over to us all the wealth of his atonement and all the plenitude of his power and all the victory of his glorious resurrection, and bids us plead it all.

And if, when we plead, just the answer we in our shortsightedness looked for does not come, if there seems to be delay, or if another sort of answer altogether makes appearance at the first blush to dash our hope, what peaceful rest, then, in the thought that he in whose name we plead, certainly knows what is really best for us, and is only doing for us exceedingly abundantly above all that we can ask or think. Certainly prayer should be a daily delight to us, when every day we may bring the argument "in his name."—*Baptist Standard*.

Dying Words.

Bless you there is no river here.—Bishop Haven.

The best of all is, God is with us Farewell.—Jno. Wesley.

O, why not now? But thy will be done: come, Lord Jesus.—St. Augustine.

Now I go i to Paradise.—Jacob Boehmer.

Welcome joy.—Jno. Elliott.

What shall I say? Christ is altogether lovely: His glorious angels are come for me.—Jno. Baile.

See in what peace a Christian can die.—Jos. Addison.

I am not disappointed.—Bishop Janes.

Talk to me of Jesus.—Adam Nightingale.

Such singing! Do you not hear it?—Jno. Cary.

Rest, perfect rest.—Thos. Burrows.

All is light.—Theophilus Pugh.

Tell my brethren I am on the rock. There is no other foundation.—Jos. Hallis.

O God of angels and powers, and of all creatures, and of all the just that live in thy sight; blessed be thou who hast made me worthy to see this day and hour; thou hast made me a partaker among the holy martyrs. O Lord, I adore thee for all thy mercies. I bless thee that I glorify thee through thy only begotten Son, the eternal High Priest, Jesus Christ.—Polycarp at the stake.

I am not afraid to look death in the face. I can say, Death where is thy sting?—Jno. Dodd.

If I had strength to hold a pen, I would write how easy and delightful a thing it is to die.—Wm. Hunter.

If this be dying, It is the easiest thing imaginable.—Lady Glenorchy.

I welcome death, and calmly pass away.—Arthur Murphy.

I am now in a state in which nothing in this world can disturb me more. I am comfortably coming to my end.—Hollingwood.

I did not suppose it was so sweet to die.—Sanchez, the Spanish theologian.

Let me die in the sounds of delicate music.—Mirabeau.

Kiss me, Hardy. I thank God I have done my duty.—Lord Nelson.

I feel well; I never felt more so in my life; I am inexpressibly happy.—David Daily.

Glory to God in the highest, the whole earth shall be filled with his glory.—Jesse Appleton.

After glories that God has manifested to my soul, all is light, light, light the brightness of his own glory. O come, Lord Jesus, come; come quickly.—Toplady.

See how calm a Christian can die!—Addison.

Blessed be God, all is well.—Darcy.

Never better, soon home; only two steps more: and I shall reach my Father's home.—Dr. Bowland Taylor.

Glory to God, I see heaven open before me.—Benj. Abbott.

I have done with darkness forever.—Thos. Scott.

Children, as soon as I am released, sing a psalm of praise to God.—Mrs. Susanna Wesley.

Brethren, sing and pray; eternity dawns.—Dr. Eddy.

I am going up, up, up.—R. B. Lawrence.

I have got the victory, and Christ is holding out both hands to embrace me.—Rutherford.

Glory! glory! glory! Hallelujah! Jesus reigns.—Jesse Lee.

Let him fear death who must pass from this death to the second death.—Cyprian.

I believe, I believe. I am almost well. Lord teach us how to die.—Richard Baxter.

We shall meet ere long to sing the new song, and remain happy forever in a world without end.—Jno. Bunyan.

Live in Christ, live in Christ, and the flesh need not fear death.—Jno. Knox.

Jesus, Jesus, I die, but thou livest.—Otterbein.

The greatest conflict is over; all is done. To live is Christ; but to die is gain.—J. Harvey.

My son, you have taken away my religion; now tell me something to comfort me.—The message of Hume's mother, on her death bed, to son.

Welcome this chain for Christ's sake.—Jno. Huss at the stake.

Glory be to the Father and to the Son and to the Holy Ghost.—Bede Into thy hands I commend my spirit. Thou has redeemed me, O Lord God of truth.—Luther.

I want nothing; I am looking for nothing but heaven.—Melancthon.

Now let thy servant depart in peace. Suffer me to come to thee. Lord Jesus, receive my spirit.—Bishop Jewell.

I am found in him who loved me and gave himself for me. I am swallowed up in God.—Dr. Goodwin, a Puritan divine.

Glory to thee, O God.—Gordon Hall.

The celestial city is now full in my view.—Payson.

I am taking a fearful leap into the dark.—Hobbs.

I long to die, that I may be in the place of perdition, that I may know the worst of it. My damnation is sealed.—Wm. Pope.

Oh, the insufferable pangs of hell.—Sir Francis Newport.

I must die—abandoned of God and

of men.—Voltaire.

Lockhart, be virtuous, be religious! Nothing else will give you any comfort when you come to lie here.—Sir Walter Scott.

—From *Mistakes of Ingersoll*.

Eating and Sleeping.

Some persons, though not actually sick, keep below par in strength and general tone, and I am of the opinion that fasting during the long interval between supper and breakfast, and especially the complete emptiness of the stomach during sleep, adds greatly to the amount of emaciation, sleeplessness and general weakness we so often meet. Physiology teaches that in the body there is a perpetual disintegration of tissue, sleeping or waking; it is, therefore, logical to believe that the supply of nourishment should be somewhat continuous. As bodily exercise is suspended during sleep, with wear and tear correspondingly diminished, while digestion, assimilation and nutritive activity continue as usual, the food furnished during this period adds more than is destroyed, and increased weight and improved general vigor are the result.

All beings, except man, are governed by natural instinct, and every being with a stomach, except man, eats before sleep, and even the human infant, guided by the same instinct, drinks frequently day and night, and if its stomach is empty for any prolonged period it cries long and loud. Digestion requires no interval of rest, and if the amount of food during the twenty-four hours is, in quantity and quality, not beyond the proper limit, it makes no hurtful difference to the stomach how few or how short are the intervals between eating; but it does make a vast difference in the weak and emaciated one's welfare to have a modicum of food in the stomach during the time of sleep, that, instead of being consumed by bodily action, it may, during the interval, improve the lowered system.

I am fully satisfied that were the weakly, the emaciated and the sleepless, to nightly take a light lunch or meal of simple nutritious food before going to bed for a prolonged period, nine in ten of them would be thereby lifted into a better standard of health; on the contrary, persons that are too stout or plethoric, should follow an opposite course.—*N. N. Medical Journal*.

Be Courteous.

Webster defines the word church, used for the edifice—"A building set apart for Christian worship."

Is there any justification, on the

ground even of good manners, not to speak of Christian courtesy, for a minister of our church denying the name of church to any building set apart for Christian worship?

I have heard in Virginia one of our clergymen, at the close of a Convocation, whose meetings had been held in one of the churches of the village, offered the Episcopalians because their chapel was too small, gravely thank the Presbyterians for the use of their building!

As I heard this my cheeks burned with shame. Imagine the mortification with which, away off in these ends of the earth, a village in California, a few days ago, I heard almost the same thing repeated. In this case, however, there was, if possible, an aggravation in the offence, because the Presbyterians (again) had offered their "house" for services twice a month, as there was no church there, and the clergyman at the close of the service thanked the organist and choir for their kind assistance and the congregation for the use of their "building!" I felt like saying, "Hast thou found me, oh mine enemy?" Who would feel like speaking of a house at which he had been hospitably entertained as "a shanty?"

Vain are all overtures to fellow Christians looking towards the longed-for "unity," of which we hear so much, as long as we wound the Lord "in the house of his friends."

Are not these our brethren and fellow-helpers in the great work of winning this world for Jesus?

There is absolutely no excuse for this arrogant, unchristian discourtesy. I know several Bishops of our church, and never heard one guilty of this fault; indeed, I have heard one of them, giving an account of his visitations, say, such a day, "I preached in the Methodist church at H. and confirmed," etc. etc.—*Selected*.

No Excess in Loving.

There is a joy in loving, and in this joy there can never be an excess, where the love is a love to which we have any right. Overloving, in any proper sphere of love, is an impossibility. No parent ever loved a child too dearly, nor any child a parent, nor any brother or sister a sister or brother, nor any wife or husband a husband or wife, nor any friend a friend. The standard of loving set before us is that of the Lord himself for those whom he loves. We are to love one another as he loved us. Who will claim that his love for a dear one, whom he has any right to love, is stronger or deeper than Christ's love? Until he has reached that standard, his love is short in its measure, instead of over.

The Christian Sun.

THURSDAY, SEPTEMBER 8, 1892.

REV. W. G. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER.

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RALEIGH, N. C.

EDITORIAL NOTES.

His correspondents will address
Rev. M. L. Hurley at Overland,
Mecklenburg Co., Va.

Pilgrim's Progress came to us this week from Jno. C. Winston, Phila., Pa., in a beautiful and desirable volume.

Southern Sunbeams is a bright and attractive monthly for the southern boys and girls, published at Atlanta, Ga.

At a recent business meeting of the Berkley Christian church Rev. Roger Charnock was selected as their pastor for the coming year.

The Prospectus of the Christian Biblical Institute, Stanfordville, N. Y., gives a good showing for that grand institution. Rev. J. B. Weston D. D., president.

From a copy of the CHRISTIAN SUN of 1848, we clip an article from the pen of John Kitchen. It comes as a message from the past with a solemn admonition to us.

New Orleans has again come forward with an affair which is if anything more disgraceful than the late horrible massacre of Italians in the barbaric prize fight. How long must America suffer these stains?

The Ga. & Ala. Conference meets in annual session Thursday, Sept. 29, 1892. We hope they will have a full attendance and that several of the brethren from the N. C. & Va. Conference will find it possible to go.

Any person desiring to become agent for a really good book should turn to page 524 and read the ad. of the Brodix Publ'ng Co., Washington, D. C. We have secured a copy and find it more than an ordinary book.

Crowds of people flock to hear Rev. C. L. Jackson who is holding revival services with the Suffolk Christian church. Considerable interest has

been aroused in the minds of his hearers in regard to their eternal welfare.

In Revelation Jesus declares that He has “the keys of hell and death”—and this is understood to mean that the true disciple the believing and sanctified Christian, when death comes need not fear neither one nor the other.

Bro. Lynn Banks is supt. of the Sunday school at Spilona; and his brother, Milton Banks, is supt. of the Sunday school at Plymouth; and father, John Banks, is supt. of the Sunday school at Mt. Hermon. What other family can beat the record.

The September *Century* contains a brief account of the life of Antonin Dvorak, the famous Bohemian composer, who is coming to America to be director of the National Conservatory of Music. The name is said to be pronounced as if it were spelled "Dvorschak." A portrait accompanies the article, which is by H. E. Krehbiel, the well-known musical critic of the New York *Tribune*.

“Here is how it goes these days. A church member bitterly complained of his pastor because he preached three quarters of an hour on a hot day. Indeed he said a good many ugly things. Yet would you believe, that same man shortly afterwards *stood* and listened to a political speech *two hours long*, and threw up his hat higher and shouted more loudly the praises of the speaker than anybody else in the crowd. Did he have more heart in politics than in religion?”

“The peculiar beauty and power of Christianity is seen in its drawing to itself that which is best and purest in man and most beautiful in all nature. This is one secret of its growth, and a reason why, to-day, it is making such rapid conquest of the world. It seeks the good everywhere. It communicates the good to all who will receive it. To give the true, ornamented with the beautiful and crowned with the good, is its goal. He who, sitting at the feet of Christ, receives the true, the beautiful and the good, and seeks to impart them to others to crowd out the false, the unseemly and the bad, is doing a Heaven-inspiring work. “To do good and to communicate forget not.”

Never think that the world couldn't get along without you. It could. And so could the proprietor of the business you are helping to run. So could the church of which you are pastor or clerk or deacon. When we die we would be surprised if we could come back, to find how little we are missed. The great world, with its surge and sweep, would move on. Let us not be puffed up because

we happen to be in some minor points, blessed above our fellows. Our gifts, if we have them, should make us humbly thankful rather than vain and pompous. Whenever we get the idea we can't be done without in any business we are digging the foundation for some one else to come in and take our place.—*Em.*

“One of the Governing principles in the conflict with the saloon should be, “There is no inherent right to sell intoxicating liquors by retail. It is not the privilege of a citizen of the State, or of the United States.” This judgment is one which comes to us from the highest authority. These are the words of the Supreme Court of the United States. They cannot be set aside; they ought not to be ignored. A privilege like this must be specially given before it is exercised; it may be refused, may be refused, may be limited, and if it is found to be against the interest of the State or of its citizens, may be flatly and finally prohibited. These are fundamental principles, and they should govern the entire conflict with intemperance, which must continue to be the great battle of our time.”

Speaking of the meetings in the Suffolk Christian church the *Suffolk Herald* says: Rev. W. W. Staley returned home last Friday and on Sunday began a revival meeting in his church, having with him Rev. C. L. Jackson of Brooklyn, N. Y., a young divine of great pulpit power and specially adapted to evangelical work. Mr. Jackson not only preaches well but his singing gains for him an enviable reputation, as it is well known that the song service adopted by all recent successful evangelists is one of the most soul-inspiring and soul-winning, next to true Gospel preaching, of any device of modern times. The meetings are largely attended by people of every name, and it is believed and earnestly desired that great good will be accomplished. Much interest has already been awakened and no doubt great refreshing will be experienced before another week passes.

“Probably no Christian gathering ever held in America attracted such universal attention, or made such a deep impression, as the recent Christian Endeavor Convention. That gathering also set the public to watching the society more carefully. This scrutiny must be born by individual members, and by local societies. These facts, together with the standards set us by the Convention, lay upon every local society, and every Endeavorer, a greater responsibility than they have ever born before. No wearer of the badge can divide his energy between earnestness and

frivolity, or chose selfish indulgence or material profit instead of Christian duty or sacrifice, without discrediting himself, his society, and his Master, and weakening, in somebody's eyes, the effect produced by the Convention of 1892. The church and the world are watching to see whether that convention really represented the 1,250,000 young Christians it was declared to represent."

Opposition.

God never intended that all stream s
should flow in the same direction or
with the same degree of rapidity.
Neither has He decreed that all drift
wood should float on the same sur-
face.

Contrary forces are found in stubborn opposition on every field of life's battles. No business, occupation or action moves smoothly on touching no corners of friction. Some friction is as necessary to keep the wheel rolling as the power that moves it forward.

The infant does not breathe the pure air long before an opposition to will power, though unconscious of it, is found. And then the battle of opposition commences with forces determined on both sides. And these battles from various lines and different weapons in hand are made more and more interesting until life's flickering rays pale to the earth.

The battles for right and wrong raise their banners over childhood's play grounds; and then up and down the hill sides of youth they remain unfurled; and over the restless mountains of young man and maidenhood, the war cry is fiercely sung; and on the heights of middle life, the loud cannon's roar is heard from every hill top; and along the sluggish river of old age the mutterings of disappointed opposition are heard in the battle fog as it is witnessing the last scenes of life's struggles.

In the struggles of right against wrong, the victorious side is always strengthened for the next conflict. Hence, the importance of a determined effort to throw the victory on the side of right. An army that has been whipped in a dozen successive battles, is not very likely to gain a victory in the thirteenth. But the army victorious in a dozen successive battles, rushes into the thirteenth expecting to soon see the enemy fly.

Don't think because you see opposition in the road of duty, you must take a by path; for if you do you may find it blockaded. Columbus did not turn back because he met with stubborn opposition; Neither did Luther call a halt because the Reformation did not sail upon placid waters. The apostles did not look up the name of Jesus in their own hearts because they were told to

teach in his name no more; neither did Jesus restrain his miraculous power because it was said that he cast out devils through beelzebub. Press the opposition in the line of duty, and like a wedge driven between springs it will give way and let you pass through.

Opposition is often the food necessary to give the strength needed. It drives the Christian to the chamber power where weak faith often grows into almost resistless power, crying out his right hand hath gotten me the victory.

Deception.

Man's ways are ways of deception: God's ways are ways of righteousness. Man looks on the outward parts: God looks at the heart. Man judges from the effects: God judges from the causes. Man may deceive man; but he cannot deceive God.

The work of deception has grown to be so universal, that its sinfulness is but little noticed, especially in many of its more frequent attitudes. The orator often puts on an unnatural smile for the purpose of instilling into the hearers feelings, of which he himself is a stranger. And for this misrepresenting smile no special voice of condemnation is heard. How often is the conversation turned into thoughts and words to represent a scholarship of which the deceiver is a stranger? And who has not seen thousands of garments made and worn to represent wealth of which there was no real value? These with many other false colors are flitting through society every day with a familiarity that knows no condemnation.

It is quite alarming to see how bold deception has grown. It walks in the streets, and rides in coaches; it stays with the farmer, and dwells with the lawyers; It whispers to the merchant, and eats with the physician; and it even sits in the pew and stands in the pulpit.

Sometimes in the farmers hands it puts the yellow cotton in the center of the bale, hiding it from the purchasers eye; sometimes in the lawyers mouth, it puts falsehood for truth; sometimes on the merchants tongue, it makes one kind of goods grow rapidly into another; sometimes in the physician's fingers, it makes bread pills for quinine; sometimes in the pew, it puts a snottimonious face on a hypocrite's head; and sometimes in the pulpit, it puts a fine sermon, the production of some fine mind in an imitator's mouth. In what place, occupation or profession shall we go to find no finger prints of this cheeky monster?

The spirit of misrepresentation should meet with condemnation every where; for it is always a wolf in

sheeps clothing; and the time is coming where God's righteous law will strip away this false garment, leaving the naked soul exposed to all the fiery indignations of a world of misery.

"Prepare to Meet thy God."

Being admonished by my age and declining strength that I must soon leave the shores of time; and meet my God to render an account of my stewardship, I write this as a warning to all who may read it to prepare to meet the God of all the earth in peace. As it is important for us to prepare for any purpose or to engage in any work, it is much more important for us to prepare for the salvation of our immortal souls. We see much neglect among those who profess religion, on this subject. Brethren we feel concerned for your salvation. Search the word of God and be not deceived; God is not mocked, for we have a very short time to prepare for long eternity. How industrious we should be to obtain the great blessing. How many who profess religion are careless about their own salvation and the salvation of others. Put your trust in the Lord, brethren, for your souls are worth more to you than all the world beside. For what would it profit a man to gain the whole world and lose his own soul; or what would a man give in exchange for his soul. Dear brethren give all diligence to make your calling and election sure. Oh! think what will be your condition in so short a time from this. You will be in another mode of existence and in the hand of the God of all the world. Death will come and none can stay his hand. Oh! think fellowman what will become of you if you will not work by reason of your cold affection toward your Lord and Master. Oh! prepare to meet your God, now is the time to work out your own soul's salvation with fear and trembling. The door of mercy will soon be closed against you forever unless you repent and turn to God. Let your friend and well wisher admonish you reader, to prepare to meet your God in peace. Reader the Lord has heard my prayer and he will hear your prayer if you pray in fervency and sincerity. Oh! be engaged brethren for the salvation of the souls of your fellow-men. I am now ready to be offered up, and the time of my departure will soon be at hand. I feel that I have kept the faith; and with Paul I can say, that I know there is a crown of righteousness laid up for me in heaven. Oh! blessed be God how cheering is the hope. I shall soon be gone from this world. My body grows feeble and my strength fails. My eye-sight is gone and I can no more look on my brethren or

read the precious word of God; but glory to God mine eyes shall behold the King in his beauty and I shall meet and see my brethren and sisters with whom I have associated here in my Father's Kingdom. Brethren Farewell. The God of peace be with you all. Amen.

JOHN KITCHEN.

Southampton Co., Va., Aug. 15th, 1848.

Spilona.

Last Saturday and Sunday found us at Spilona church in Johnson Co., N. C. On Saturday the congregation was only tolerably good; but on Sunday it was large. Possibly no church has done more good for the length of time than this. There are many unconverted people in the community yet. It is a good farming country, and with the hearts of the people filled with God's grace, would be a neighborhood equal to the best. There were four persons baptized Sunday morning. Rev. J. A. Jones is the pastor of this church; and he is greatly loved by the members and people. He has done a good work. May the Lord continue to bless him. We are under lasting obligations to the people for acts of kindness shown us and especially to brethren J. W. Saunders, Lynn Banks, R. I. Lasiter. Dr. Lasiter, and Dr. J. D. T. Wellons. May the Lord bless these brethren.

Govern by Love.

We particularly recommend the subjoined extract to all who have at heart the good of their children, and who wish to make their homes happy:

"We have not half confidence enough in the power of love to disarm the violent, and reclaim the vicious. The fault begins in our families. We do not seek enough to bear with each other's faults. We mistake our selfish impatience of each other's foibles or faults for a righteous indignation at wrong, and our obstinacy and pride, which would conform all others to our own ideas of things, for firmness of principles and fidelity to duty. We do not seek enough in our own home to call forth the better qualities in each other's hearts. The faults of our friends are often the reflection of our own weakness or errors. Our carelessness causes their petulance, our jealousy their suspicions, our selfishness their grief, our injustice their danger. So likewise it is with our children. We do not love them enough to make sacrifices in little things. We do not teach them in disinterestedness, by our willingness to give up our tastes for them. We indulge our sloth, and the quickest way of correcting a

misconduct, which shocks our nerves, or disturbs, or interrupts our occupation, is resorted to.

"Oh! how quickly parents lose the confidence of their children, never to be regained, by injustice, selfishness and absence of love! If the child only has faith in the love of its parents; if the son and the daughter only love, and love tenderly, truly enough how much less probable it is that they should wander far, or erring, should not be speedily reclaimed. This is the grand rule in domestic education—love! Give your children a genial, loving atmosphere in which to grow. Bear with their faults, which are frequently the beginning of their best excellencies—in patience wait upon the growth of their characters. Do not quench the spirit of truth, of beauty, of love in them, by your harsh violence.

"Live as near God as you can, and trust your children rather to the genial influences of the atmosphere you create, than to your wearisome precepts and corrections, and to the pruning knife of your standard of right and propriety.

"Throw them on their own tender consciences, and do not substitute in their minds artificial sins for real ones; and veer if at all, on the side of indulgence. Obedience, not to God, but to the arbitrary will of a parent, is often procured at the expense of a thousand sacrifices of the heart, and the sternness which has made also the broken-spirited, suspicious and cold hearted man or woman. Deal with your children as God deals with his children. Do not meet their anger, their petulance, or your own or their obstinacy with wilfulness still greater; 'Overcome evil with good.'"

Elon College.

Praise the Lord for the prosperity of Elon College. Two successful years have been recorded in its history; and now the third session opens with a larger number of students than ever before on the first day.

We should look upon Elon College as a gift from God. It is time that consecrated hands, money and anxious hearts were all placed upon the altar out of which came this noble institution. But it was God that sanctified the hands, gave the money and inspired the heart; therefore give God the praise.

Possibly nearly every member of the Christian church loves rejoices at the prosperity of the college; and now as it shines forth as the central educational star in our midst, let all put forth greater efforts to continue the increase of its students. We have already gained the respect and sympathy of others out side of our home circle.

THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

After another week of beautiful weather and many pleasures we come with happy greeting and good will for all. Many are the kind words that are said about the BAND which we cannot say a word about, I will say this, if you will write often and send in as many dimes as possible we will have cause for great rejoicing, if not now, when God comes to make up his jewels and you find that each of the cousins has a beautiful place among the beautiful treasures. Write.

Cordially yours,

UNCLE TANGLE.

§ §

GRISSOM, N. C., Aug. 25, 1892

DEAR UNCLE TANGLE:—Have all the cousins deserted the Corner, it looked very much like it last week. I am sorry you have lost faith in us because I feel sure that we as members of the BAND do not intend giving it up. Dear Cousins let us all write and surprise Uncle Tangle. If we want our work to be successful we well have to remember forgotten promises, write oftener and be more prompt. Enclosed find one dime for the good work.

Yours truly,

DELLA GRISSOM.

Della, we certainly are glad to get your letter and kind words of encouragement. Hope to hear from you often.

§ §

HOLLAND, Va., Aug. 25, 1892.

DEAR UNCLE TANGLE:—I have been silent for some time, but I have not forgotten the BAND. I am filled with pleasure, when I see our Corner bright with many letters from the sweet little cousins; but when the Corner is forgotten, and no nice letters appear to make us feel glad: I am grieved to think that the children of the Christian church are so much uninterested in the BAND of Mission Workers, and its work. I love the Christian church; I love the cause of Christ everywhere; I love our BAND and all of its members dearly, and I want to see our work increasing, rapidly. I attended the S. S. Convention at Berkley. I was much pleased to meet one of the little cousins, Ailie Gibson there. I could not have had a nicer time, than I did. I was entertained splendidly, at a nice home. We held a series of meetings in our church at Holland, which began on the fifth Sunday, ult., and continued through the following week. The result was good, fifteen or more confessed Christ, and thirteen joined the church. I had a pleasant time

last week at Bethlehem. I attended Mr. Butler's meeting there. You may know that the meeting was good. for Mr. Butler, has glorious meetings. We had a nice time at our Children's Day Sunday before last. Last Sunday I was at Holy Neck, and witnessed a sad, and touching farewell address, by Mr. Hurley. I will answer some of the questions: Mattie White's—Isaac and Rebekah were cousins; Willie Staley's—Jonah was the son of Amittai; Annie Staley's—David was thirty years old when he was made King over Israel.

I hope to see more of the cousin's letters in the SUN each week. I will write again soon.

Yours true niece,

MYRTIE DAUGHTRY.

Myrtle this is an excellent letter. Wish you as well as the others would write oftener.

§ §

Joe's First Temptation.

Deacon Jones keeps a little fish market. "Do you want a boy to help you?" asked Joe White one day. "I guess I can sell fish."

"Can you give good weight to my customers and take good care of my pennies?"

"Yes, sir," answered Joe. And forthwith he took his place in the market, weighed fish, and kept the room in order.

"A whole day for fun, fireworks and crackers to-morrow!" exclaimed Joe, as he buttoned his white apron about him the day before the Fourth of July. A great trout fish was flung down on the counter.

"Here's a royal trout. Joe. I caught it myself. You may have it for ten cents. Just hand over the money, for I'm in a hurry to buy my firecrackers," said Ned Long.

The Deacon was out; but Joe made the purchases for him before, so the dime was spun across to Ned, who was off like a shot. Just then Mrs. Martin appeared. "I want a nice trout for my dinner to-morrow. This one will do. How much is it?"

"A quarter, ma'm." And the fish was transferred to the lady's basket and the silver piece to the money drawer.

But here Joe paused. "Ten cents was very cheap for that fish. If I tell the Deacon it cost fifteen he'll be satisfied, and I shall have five cents to invest in firecrackers."

The Deacon was pleased with Joe's bargain, and when the market closed each went his way for the night. But the nickle in Joe's pocket burnt like a coal; he could eat no supper, and was cross and unhappy. At last he could stand it no longer, but, walking rapidly, tapped at the door of Deacon Jones' cottage.

A stand was drawn out, and before the open Bible sat the old man. Joe's heart almost failed him, but he told his story, and with tears of sorrow laid the coin in the Deacon's hand. Turning over the leaves of the Bible, the old man read:

"He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy." You have my forgiveness, Joe. Now go home and confess to the Lord: but remember, you must forsake as well as confess. And keep this little coin as long as you live to remind you of this first temptation."—*New York Mail.*

§ §

Good Words for Boys.

Be gentle, boys. It is high praise to have it said of you, "He is as gentle as a woman to his mother. It is out of fashion to think if you ignore mother and make a little sister cry whenever she comes near you, that people will think you belong to the upper stratum of society. Remember that, as a rule, gentle boys make gentle men (gentlemen).

Be manly, boys. A frank, straightforward manner always gains friends. If you have committed a fault, step forward and confess it. Concealed faults are always found out sooner or later. Never do anything which afterwards may cause a blush of shame to come to your face.

Be courteous, boys. It is just as easy to acquire a genteel, courteous manner, as an ungracious, don't care style, and it will help you materially if you have to make your own way through life. Other things being equal, the boy who knows the use of "I beg your pardon," and "I thank you," will be chosen for a position, three to one, in preference to a boy to whom such sentences are strangers.

Be prompt, boys. It is far better to be ahead of than behind time. Business men do not like tardiness. They realize that time is valuable. Five minutes every morning amount to half an hour at the end of the week. Many things can be done in half an hour. Besides, disastrous results often follow lack of punctuality.

Be thorough, boys. Black the heel as well as the toes of your shoes, and be sure that both shine. Pull out the roots of the weeds in the flower beds. Don't break them off and leave them to spring up again when the first shower comes. Understand your lesson. Don't think that all that is necessary is to get through a recitation and receive a good mark.

—*American Youth.*

§ §

A Secret for Boys and Girls.

As soon as you see this, without

waiting a moment, and without saying much about it to any one, look about you, and see if you can find something to do for somebody else. To your surprise you will probably have a chance inside of two minutes. No matter what it is, or how trifling or unpleasant it may be, do it. Keep this up until bedtime, and you will find that you have had the pleasantest day of your life.—*Christian Advocate.*

§ §

What a Girl Should Learn.

A girl should learn

To sew.

To cook.

To mend.

To be gentle.

To value time.

To dress neatly.

To keep a secret.

To be self-reliant.

To avoid idleness.

To mind the baby

To darn stockings.

To respect old age.

To make good bread.

To keep a house tidy.

To control her temper.

To be above gossiping.

To make a home happy.

To take care of the sick.

To humor a cross old man.

To marry a man for his worth

To be a helpmate to a husband

To take plenty of active exercise

To see a mouse without screaming.

To read some good books besides novels.

To be light hearted and fleet footed.

To wear shoes that won't cramp the feet.

To be a womanly woman under all circumstances.—*Selected.*

Simplicity in Speaking

Benjamin Franklin, in his autobiography, lays down a canon of good breeding in conversation which is worth keeping in mind. He says that he formed the habit of expressing himself "in terms of modest diffidence," never using the words "certainly, undoubtedly, or any others that give an air of positiveness to an opinion," "on subjects that may possibly be disputed: saying, rather, "It appears to me, or, I should think it so, or so, if I am not mistaken." The habit, he said was of great advantage to him in persuading people to adopt his views, and also helped him gather much valuable knowledge which otherwise would have been withheld. For, as a rule, people do not care to impart information to one who is firmly entrenched in his own opinion. Young people are very apt to have a positive, dogmatic way of expressing themselves, and should be trained to a moderate, as well as graceful, use of language. The use of slang has a tendency toward the error which Franklin tried to avoid.—*Selected.*

Colportage and Mission Work.

In the year of 1852 in this city. I opened my first books and tracts from the American Tract Society at the front of Bro. Samnal H. Young's store (now occupied by Mr. G. Rosenthal on Fayetteville Street) who then so kindly gave me a place for my books, and I was so much helped by his wife and her sister, Miss Emma Hunter who was led to Christ by the tract, "The way to be saved," and she had me to give away \$25 worth of it for her. While opening my first box, Edmund B. Freeman, clerk of the Supreme court stopped on passing, took up a book and said to me, "what does this mean, and who are you?" I told him I was beginning the colporter's work and he gave me ten dollars saying, "This is the very work we need here and I am glad that much to help it. Give the worth of this to the poor and may God bless you." He also bought a book to loan to others, which he got 14 to read that year.

Soon I met Rev. Dr. D. Lacy and his wife in his study, full of love for God, and with his hands on my shoulders he said, "My brother, you are beginning a greatly needed work here, and it is so hard and difficult to do, going as it does to every one with a gospel message, for I have tried it. But as you go to the cabins and to the needy everywhere, the Holy Spirit will open your way and bless God's truth you scatter. Go to the cabins, go there." This charge and benediction helped me then and since as I have toiled in this county finding then only three Sunday schools in it, out of Raleigh, continuing their work regularly. We now have more than fifty, and yet there is need for as many more, and for this everywhere going gospel means to help all the other agencies and noble collaborators. None can tell how I was helped by such co-operation and encouragement as I had then and since by these and others that are gone. As I am now trying to do more of this delicate and difficult work let all that can, continue to co-operate and help me in doing what I daily see so much needed, here and other places, with many, to go to them and speak kindly with them and give them gospel to be like leaven in the meal, and show our great concern, by the Christian love in our hearts for their souls to be saved.

SINCE MARCH 1ST 1892.

In the last six months I have made 624 family visits, 35 of whom were without the Bible, 68 neglecting church, talked on religion with 1787 persons, and distributed over 122,000 pages of tracts and papers, which has been done for \$125. A gentleman to whom I gave the excellent tract,

"Dying Drummer Boy" told me he loaned it to 44 persons, and three of them were led to Christ by the Holy Spirit's blessing. Two who read "Temper is Every Thing" gave me each one dollar to circulate this good tract, and another gave two dollars to circulate 3000 pages of the same tract. The tract "How Long Have I to Live" was given to an unconverted man on the street who was not expecting death to be so near as he was neglecting all the means of grace, and yet he died in less than a month. One Sunday afternoon in my visits I found 47 children, 33 of whom said they had not been to church or Sabbath school that day. I find a great need for increase of interest with parents in church and Sunday school work. Cottage prayer meetings are increasing in numbers and usefulness. I have aided in securing homes to four more unfortunate children, making now 38 in all. What a change and blessing to these! I am encouraged by the commendation, counsels and prayers of the pastors of the different denominations. Let us help each other while we are together and when we are gone it will be as "Bread cast upon the waters" to be seen after many days, an all for the glory of God.

W. J. W. CROWDER, Col'p.

J. T. PULLEN,
W. S. PRIMROSE,
JOS. G. BROWN,
CHARLES ROOT,
ALFRED MORING.

Com.

Resolutions.

We, the undersigned committees appointed by the Franklin, Va., Christian Sunday school to draft suitable resolutions of respect to the memory of our young brother, J. W. Magee, Jr., who departed this life Aug. 16, 1892, at the age of fifteen years lacking 4 days, would offer the following:

WHEREAS, It hath pleased Almighty God in his wise providence to remove from our Sunday school, by sudden death, our very useful and highly esteemed brother be it, therefore—

RESOLVED, That in his death the Sunday school has lost a very punctual, bright and promising fellow-worker.

That the town and community have lost one of their most useful, sympathetic and accommodating boys, and the family a most obedient and loving son and brother.

That we do hereby extend to the bereaved family our sympathy as a school, and would commend them to God for comfort, who is too wise to err and too good to be unkind.

That a copy of these resolutions be published in each of the Franklin

papers, and in the CHRISTIAN SUN, and a copy sent to the grief-stricken family.

J. W. NORFLEET,
J. T. HARCUM,
B. D. CROCKER,
Committee.

Cancelling the New Testament.

In a town in the north of England there was, seven years ago, a man of considerable intellectual power, and of great earnestness, who was or believed himself to be, an atheist, and who held the position of secretary of the local secular society. He opposed me with keen intelligence, and with, to at all events, obvious honesty. I requested permission to write to him, which he courteously granted. In the correspondence I took the position that one should accept just as much of Christianity as he honestly can, and no more. I suggested to him a plan which I have found useful more than once. Obtain two copies of the New Testament. Take one of them, and begin with the four gospels. Read very slowly and deliberately, striking out with your pencil every passage you cannot honestly accept. Now put this copy away, and wait for a time until you can digest the result. When I heard that this had been done, I wrote to him again, and found, as I expected, that he had struck out everywhere the physically supernatural element, without its occurring to him to touch the morally supernatural. I then asked him to take his other copy and mark in pencil every passage which he could accept. It makes a difference practically infinite which of the two objects a man has in view. For if the emphasis is on the things to be cast away, the things to be retained are scarcely thought of, and are therefore in effect thrown away also. In his second reading he passed over the physically, but accepted the morally supernatural. On examining the conclusions at which he had arrived, he began to ask himself why he had accepted the greater and refused the less. After prolonged meditation he saw that whether or not the miracles accredited Christ, Christ accredited the miracles. He is to-day a Christian. I think the other method—all or nothing—would have left him an atheist still.

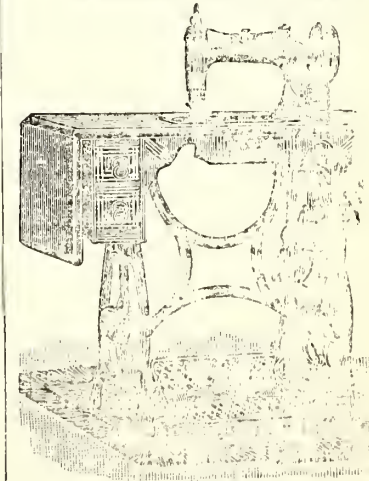
Ungarned Beauty.

Not everything of value can be weighed or measured, tasted or felt. There is the fragrance of the flower, the bloom on the fruit, the gorgeous glory of the autumnal forest, the tinting and adorning, the shaping and embellishing of a thousand things

which we cannot describe and often fail to notice, but which reveals the manifold wisdom and the unspeakable glory of the Creator. The heathen nations invested their false gods with the highest degree of physical beauty and perfection. Apollo and Mercury, Juno and Diana were associated in their minds with the rarest forms of material loveliness. But how much greater is "the beauty of our God," which shines upon the beaming faces of his people, and is imaged forth in all the loveliness of the workmanship of his hands. In the words of David Watson, in his Thanksgiving Harvest service at Woodside, Glasgow:

"God flings his rainbow dust everywhere around, and the ferns and the flowers, the lichen and moss, start under every hedge-row along the rocky cliffs. Nature delights in delicacy of color and endless form, as if God could not breathe a thought without forming another splendor. No harvest can gather in beauty the all-creating hand scatters every day. If we only have done with the crushing cares of the city, no man can doubt that the author of these heavens deeply blue, and of the earth around, is good and loving, and his handiwork is good and beautiful and pure. It is the custom of some churches to speak of him as reaping where he has not sown; but the truth of every harvest, the story of every landscape, is, that God is good, and love is God."—Selected.

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The gambling habit is creeping on our young men, truthfully says the *N. C. Baptist*, like the slow slide of a serpent. It begins with the nickle or dime, put up at the ball game and goes on with steady growth to the game of poker for large sums and the gambling saloon. The church man stands by and holds stakes or lends a willing smile of approval, while the young man takes the first—the fatal—step. God pity a poor weakling, who has so little moral courage as to bet on a game of base ball; he is no man if he bets or lends his encouragement to the dunning pastime. He is an emissary of the pit if he thus leads the youth of the land away. Plain words are needed. Fight these schemes of the Devil with unabating earnestness. This petty gambling which leads to a gambler's life should be checked.

The well-being of our souls depends only on what we are; and nobleness of character is nothing else but steady love of good and steady scorn of evil. Only to those who have the heart to say, "We can do without selfish enjoyment; it is not what we ask or desire," it is no secret . . . Happiness may fly away, pleasures pall or cease to be obtainable, wealth decay, friends fail or prove unkind; but the power to serve God never fails and the love of him is never rejected.—*Froude*.

Are you telling the glorious tidings?
You have heard the message sweet.
The message that told of a Saviour's love
Has guided your own glad feet.
Are you telling it, then to others?
Are you shedding your light afar?
Is the light and joy of his presence to-day
Your own life's guiding star?

What makes selfishness such a deadly sin is that it is such a self-deceiving sin. A thief knows he is a thief, a liar that he has told falsehoods. But a selfish man does not know he is selfish, hence he never repents of his sin, and it grows with his growth, and strengthens with his strength.—*Western Recorder*.

At night when you look back over the events of the day, ask your conscience, "How far have I endeavored to serve God to-day?" And if you have forgotten him, if he has not been in all your thoughts, then ask his forgiveness and grace that to-morrow may not witness the same sin.

As a fountain finds its expression in overflowing, as a river in rushing to the infinite main, as trees bursting into life and blossom in the spring-tide, so God feels it his joy to give liberally, and to give above all we can ask or think or desire for Christ's sake.—*Cumming*.

When the mind, like a pure, calm lake, reflects back the light which is shed from heaven, the image of God

is upon it, commensurate with its capacity; for the tiniest drop of dew images forth the truth, though not the full radiance of the sun.—*Bethune*.

O, my soul! why art thou more affected at some petty observances than at the fundamental laws of injustice and charity, or thinkest to atone to God for greater indulgences by a scrupulous strictness in easy duties?—*Austin*.

Since the word of the Lord endureth forever, let us identify ourselves with its eternity by doing it, and then entering into its everlasting rewards.—*Parson*.

No one who has not tasted it and found it good has a right to offer any spiritual dish to his neighbor.—*A Seaboard Parish*.

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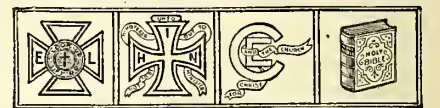
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It is hardly an exaggeration to say that two-thirds of all that makes it "beautiful to be alive" consists in cup offerings of water. Not an hour of life's journey but is rendered easier by their freshening or harder by their absence. Why? Because most of us are burden-bearers of one sort or another; because to most of us a large part of the journey is a dull and trivial trudge; because there is so much dust upon the road, and not so many bad places as probably we think, yet many common-places; and it is load and dust and stretches of the common-place that make one thirsty. If the feeling on our shoulders were of wings instead of load; if on Mondays, "in some good cause not our own," we were marching singing to a battle, and on Saturdays were coming back victorious, then the greetings on the way would make less difference to us. But as it is, we crave the roadside recognitions, which give praise for the good deed attempted, pity for the hard luck and the fall, a hand-lift now and then to ease the burden's chafe, and now and then a word of sympathy in the step-step-stepping that takes us through the dust. And this is all that most of us can wait to give, for we, too, are here on business. You cannot step my journey for me, cannot carry me on your back, cannot do me any great service; but it makes a world of difference to me whether I do my part in the world with, or without these little helps which fellow-travelers exchange. "I am busy, Johnnie, and can't help it," said the father, writing away when the little fellow hurt his finger. "Yes, you could—you might have said 'O!'" sobbed Johnnie. There's a Johnnie in tears inside of all of us upon occasions. The old Quaker was right: "I expect to pass through this life but once. If there is any kindness or any good thing I can do to my fellow-beings, let me do it now. I shall pass this way but once."—*Selected.*

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2. Money paid into the public treasury to clear the blood stains from the hands of those who legalize the traffic.
3. The price paid for the privilege of manufacturing drunkards for twelve months.
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5. The legal share of profits from the rum traffic that goes into the public treasury.
6. A legal right to counteract the good that is being done by the churches and schools.

7. Authorizing saloon-keepers to lead us into temptation while we are praying "lead us not into temptation."

8. Giving the rumseller legal right to fill poor houses, jails, and penitentiaries.

9. A legal permit which the saloon-keeper may present, for self defence at the day of Judgment.

10. It is paying back to the people one-tenth part of the damage done them by the rum traffic.—*The Soldier.*

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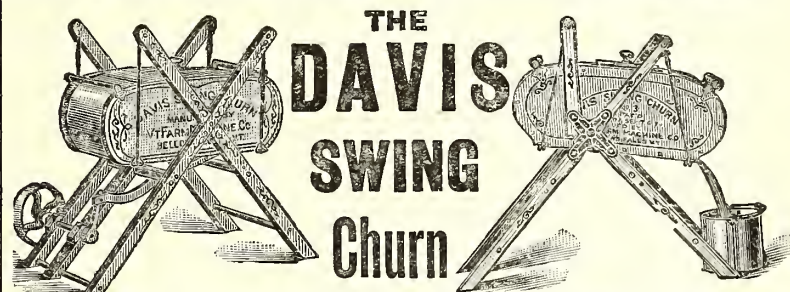
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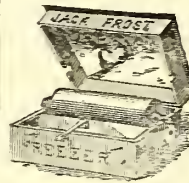
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	No. 9.	No. 11
Lv Richmond	*3 00 p. m.	*3 20 a. m.

Burkeville	5 03	5 00
Keysville	5 42	5 44
Ar Danville	8 00	8 06
Greensboro	10 05	10 10

Lv Goldsboro	3 50 p. m.	*7 45 p. m.
Ar Raleigh	5 45	11 30

Lv Raleigh	*6 00 p. m.	*7 00 a. m.
Durham	7 07	7 58
Ar Greensboro	9 40	10 00

Lv Winston Salem	*8 00 p. m.	*8 45 a. m.
Lv Greensboro	*10 20 p. m.	*10 15 a. m.
Ar Salisbury	12 12 a. m.	12 00 p. m.

Ar Statesville	* 35 a. m.	*1 09 p. m.
Asheville	7 50	5 58
Hot Springs	10 31	7 57

Lv Salisbury	*2 22 a. m.	*12 08 p. m.
Ar Charlotte	2 00	1 30
Spartanburg	5 00	4 18
Greenville	6 10	5 24
Atlanta	*11 25 p. m.	10 30

Lv Charlotte	*2 10 a. m.	*1 50 p. m.
Ar Columbia	6 07	6 00
Augusta	9 37	9 25

NORTHBOUND		
	No 10	No 12.
Lv Augusta	*7 00 p. m.	*8 15 a. m.
Columbia	10 50	11 35 p. m.
Ar Charlotte	3 10 a. m.	4 30
Lv Atlanta	*8 50 p. m.	*8 05 a. m.
Ar Charlotte	6 30 a. m.	6 10
Lv Charlotte	7 48 a. m.	6 30 p. m.
Ar Salisbury	8 14	8 00
Lv Hot Springs	*7 25 p. m.	*12 59
Asheville	9 00 a. m.	7 30
Statesville	2 50 p. m.	7 01
Ar Salisbury	4 00	7 51
Lv Salisbury	*8 25 a. m.	*8 15 p. m.
Ar Greensboro	10 00	8 50
Ar Winston Salem	*11 40 a. m.	*12 30 a. m.
Lv Greensboro	*10 20 a. m.	*11 05 a. m.
Ar Durham	12 21 p. m.	1 02
Raleigh	1 10	2 00
Lv Raleigh	*1 28 p. m.	*8 45 a. m.
Ar Goldsboro	3 05	12 30 p. m.
Lv Greensboro	*10 20 a. m.	*10 20 p. m.
Ar Danville	12 01 p. m.	12 40 a. m.
Keysville	2 46	3 30
Burkeville	3 28	4 15
Richmond	5 39	6 28

† Daily except Sunday. *Daily

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On trains 9 and 10, Pullman Buffet Sleepers between Atlanta and New York; between Danville and Augusta.

On 11 and 12, Pullman Buffet Sleepers between Richmond and Danville, and Pullman and Buffet Sleepers between New York, Washington and Hot Springs via Danville, Salisbury, and Asheville, and Pullman Sleepers between Washington and Atlanta.

On trains 9 and 12, Pullman Palace Sleeping Cars between Raleigh and Asheville.

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ATLANTA, GA.

RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 1890.

TRAINS MOVING NORTH.

No. 34.	No. 38.
Pass. & Mail.	Pass. & Mail.
Daily.	Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m.
Mill Brook,	5 15
Wake,	5 39
Franklinton,	6 01
Kittrell,	6 19
Henderson,	6 36
Warren Pines,	7 14
Macon,	7 22
Arrive Weldon,	8 30

TRAINS MOVING SOUTH.

No. 41.	No. 45.
Pass. & Mail.	Pass. & Mail.
Daily.	Daily Ex. Sunday.
Leave Weldon,	12 15 p. m.
Macon,	1 13
Warren Pines,	1 20
Henderson,	2 22
Kittrell,	2 39
Franklinton,	2 56
Wake,	3 17
Mill Brook,	3 40
Arrive Raleigh,	3 55

Louisburg Road.

Leaves Louisburg at 7 35 a. m., 2 00 p. m. Arrive at Franklinton at 8 10 a. m., 2 52 p. m. Leave Franklinton at 12 30 p. m., 6 05 p. m. Arrive at Louisburg at 1 05 p. m., 6 40 p. m. JOHN C. WINDER, Gen'l Manager. WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE
R. R.

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

No. 41.	No. 45.
Pass. & Mail.	Freight & Pass.
Daily.	Daily.
Leave Raleigh	4 00 p. m.
Cary,	4 19
Merry Oaks,	4 54
Moncure,	5 05
Sanford,	5 28
Cameron,	5 54
S'th'n Pines,	6 21
Arrive Hamlet,	7 29
Leave "	7 40
" Ghio	7 40
Arrive Gibson.	8 15

GOING NORTH.

No. 38.	No. 40.
Pass. & Mail.	Freight & Pass.
Daily.	Daily.
Leave Gibson,	7 00 a. m.
" Ghio,	7 18
Arrive Hamlet,	7 38
Leave "	8 00
S'th'n Pines,	8 58
Cameron,	9 26
Sanford,	9 52
Moncure,	10 16
Merry Oaks,	10 26
Cary,	11 01
Arrive Raleigh,	11 20 a. m.

Pittsboro Road.

Leave Pittsboro at 9 10 a. m., 4 00 p. m., arrive at Moncure at 9 55 a. m., 4 45 p. m. Leave Moncure at 10 25 a. m., 5 10 p. m., arrive at Pittsboro at 11 10 a. m., 5 55 p. m.

Carthage Railroad.

Leave Carthage at 8 00 a. m., 3 45 p. m., arrive at Cameron at 8 35 a. m., 4 20 p. m. Leave Cameron at 9 35 a. m., 6 00 p. m., arrive at Carthage at 10 10 a. m., 6 35 p. m.

Marriage.

Married at the residence of the bride's mother, by the writer, September 1, 1892, Mr. Edgar Card to Miss Leta Upchurch. Best wishes for a long and happy life go with them.

JAS. L. FOSTER.

August 25th, 1892, at Mr. James Smith's, Nausemond Co., Va., by Rev. H. H. Butler, Mr. Thomas Benton of Gates Co., N. C., and Miss Alice Bable of Va,

H. H. BUTLER.

Death.

In Franklin, Southampton Co., Va., Aug. 16, 1892, at the age of 16 years lacking 4 days, little J. Walter Magee. The deceased was marking lumber at a planer and was at the end of an eight inch board walking backward as the board came toward him and before he was aware of his danger was caught between the board and a car standing near by which so terribly crushing him that death followed in a few hours. Walter's father was 600 miles from home when the accident occurred and his step mother about fifteen. Though they were absent, kind friends did all in their power to help him bear his suffering. Angels had come and borne away his spirit before either father or mother reached his bedside. He was a member of the Franklin Christian church. He was a bright and promising boy. We miss him so much but we hope our loss is his eternal gain. Let us meet him in heaven. We extend our sympathy to the family.

J. W. BARRETT.

A Tribute of Love to My Brother,
Robert L. Adams.

It is with a sad heart and a grieved spirit I chronicle these lines as a tribute of deep and everlasting love to one who has been torn so suddenly from us. Our dear little brother who was doubly endeared to us by his kindness of heart, and ever cheerful and generous spirit as well as being all his life time, since 9 months old, afflicted with curvature of the spine. The nature of his sudden death is too painful to dwell upon. That awful and ever unexpected explosion of a boiler brought his dear life to a close Sept. 3d, 1892. He lived about nine hours after being hurt, and to sorrowing friends who stood around his death bed he expressed a willingness to die. His sufferings were painful but at the close his spirit passed away peacefully and there was a smile on his dear face that never changed after death. We always knew and felt in our own hearts that he was as noble as the noblest; not great or talented in any of the learned professions, but

he was truly great in no small degree in having the happy faculty of making and keeping friends by his generous, genial nature and open-heartedness. His was that kind of a nature that pleased every one and he spoke kind words and did kind deeds in a free natural way that showed he had no consciousness of having done any more than was his duty to do to his fellow-men. When we say that he was beloved by all we only speak the sentiments of those who participated in his burial services; and to one and all of the kind friends who tendered to us the bereaved and to his dear remains so much tender sympathy and kind attention we wish to take this opportunity of giving them our sincere and heart felt thanks. Nothing could have touched our hearts so deeply, caused us to become more reconciled to our sad loss. For this is our comfort, if human friends loved him so, does not our heavenly Father love more. So to His will we humbly submit, knowing that He doeth all things well, but alas! our human natures are weak and—

There is anguish in our hearts,
And life seems cold and chill and grey,
For one we loved from us is gone,
And we for him do sadly mourn.

But there's a voice that speaks in love,
And tells us we must look above,
That by the help of God's own grace,
We may again behold his face.

Again in behalf of the family I thank the kind friends who showed us so much brotherly love and sympathy in our sad trouble. A. M.

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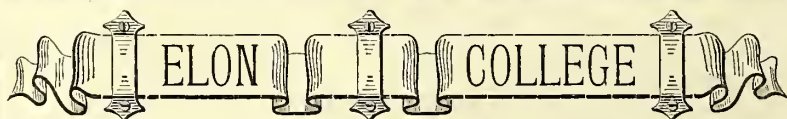
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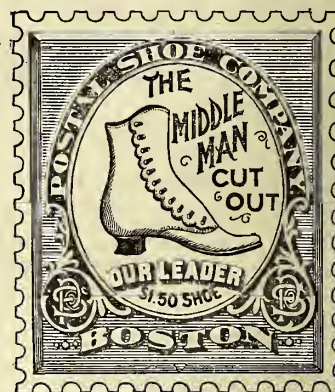
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